

UNITY

AND THE UNIVERSITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XVIII.]

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THE HOME

NOTES FROM THE FIELD

ANNOUNCEMENTS

CHRISTMAS.

Again the angels' song we hear,
The guiding star we see;
The mighty of the earth draw near
To helpless Infancy.

And ever, as the year grows old,
Within the simple lines
Of the sweet Christmas story told,
A deeper meaning shines.

In every happy mother's face
To-day, the wide earth o'er,
There speaks to us a tenderer grace
For Mary's joy of yore.

On every new-born child of earth
A holier light doth fall,
Reflected from the Christ-child's birth
In Bethlehem's manger stall.

F. L. HOSMER.

IN view of recent assaults made upon us, we have been more modest than ever in urging the extension of our paper missionary; but in the confidence of the holiday season we take occasion to thank our readers whose unwavering support has been a source of unfailing encouragement and inspiration to us; and also to assure them how groundless is the apprehension which often reaches us that from weariness or some other reason we may be compelled to retire from what seems to them and to us to be the prophetic ground of religion, the ground towards which all sects are steadily moving. On the pivotal position of all the great teachers of the world, viz: that morality is the

central thing, ethics the final test and character the ultimate piety,—on this ground we find adequate room for abundant fellowship and material for an organization that may yet rival in extent and efficiency the mother church of Christendom. On these foundations will be builded the holy catholic church indeed with no Roman limitations, or Papal abbreviations. Here we stand, grateful for the past year of labor, hopeful for the coming year, begging such co-operation as we deserve and wishing all our readers both a merry Christmas and a happy New Year!

A SUBSCRIBER recently sent us fifteen dollars to be invested in *UNITIES* between now and the first of July next, to be used in the service of the Post-Office Mission in Minnesota. Not long ago "A Friend of *UNITY* in Unity Church, Chicago", sent us thirty dollars with instructions "to place *UNITY* where it would do most good."

THE current number (December) of the *Brooklyn Magazine* is its last appearance under that name. Beginning with the new year it will bear the title of the *American Magazine*. We wish it good speed and hope it will deserve a success as broad as its new name would imply.

Good men often exist whose deeds and beliefs are not in accord, but the best man lives in invariable consistency, knowing no fall of the pulse, nor any swerving of the way, nor any begging of favor, or excuse from body to soul or soul to body as the seasons turn. To this end the mind as well as the discoveries of mind should be studied.

WE are in receipt of one dollar from Chestnut Hill, Mass., as a contribution to the P. O. M. work of Rev. John S. Brown, of Lawrence, Kan., in response to a recent appeal in these columns. We have forwarded the same to Mr. Brown in the shape of supplies. This is one-fiftieth of what is wanted. The remaining forty-nine fiftieths we are sure are forthcoming.

ONE of the most hopeful signs among the young men of Chicago is the recent organization by them of a "Society for Political Education". It meets on the second and fourth Thursdays of each month at 45 East Randolph street. Membership is acquired by the paying of \$2 per year. At present they are studying Municipal Government with a view of using the knowledge thus gained in efforts to reform abuses. The next lecture, on January 13, will be by Dr. De Wolfe, Health Commissioner, who will speak on "Sanitary and Safety Regulations of Cities".

CHICAGO sends petitioners to Congress this time in a unique and hopeful role. These petitioners do not ask for a postoffice, a clerkship in the treasury department, or even a piece of the Lake Park, but rather for a new system of spelling. Charles A. Story, of this city, has perfected a system of scientific spelling which is strongly approved by Dr. Thomas, Prof. Swing, Judges Doolittle and Booth, and many others; and Hon. Frank Lawler, one of our city Congressmen, has introduced a bill "To Test and Try the

Science under National Sanction." We know not the merits of this system, but we are thoroughly persuaded that Webster's dictionary was not plenarily inspired, that our system of spelling is about as bad as it can be, and that one may believe in and even favor a system of improvement, without being guilty of a damaging heresy.

In order that any one, in the churches or out, may pretend that the last word has been said in explanation of the spiritual nature of man, a great deal of mental darkness or moral looseness is necessary. It is especially ill-seen in a Unitarian, that from him any word of barrier could go forth to contradict all the more human and pervasive elements of his faith. The beautiful spirit by whose presence so many Unitarians have been made illustrious is not one that can be caged or coddled and remain as it was. Men's eyes are as wide open to-day as ever they were, and if the vision announces nothing, it will not be because nothing is to be seen but because heart and eye are not equal in courage.

H. L. T.

THE Overland Monthly comes to us swelled to about twice its usual size, in part by advertisements, to be sure, but in part by an increased amount of reading matter. It contains also, with its attractive prospectus for 1887, a history of its ups and downs in the past, a chapter in every way creditable to California. There is still an agreeable gamy flavor to the stories and poems that appear in the *Overland*, but more and more it becomes a standard literary magazine for the whole country. The leading article in the December number is a study by Prof. E. W. Hilgard of the beet sugar industry of California, very interesting, but calculated (on account of its very truth and accuracy) to strengthen rather than dissipate the opinion that seems constantly to gain ground among well informed people, that the United States can more profitably buy than make the sugar they use.

By conventional conduct we escape criticism, for we can always plead precedent, and often well-nigh universal custom. That, too, which is generally adopted must have something to recommend it. The commonest flowers are the best, and are commonest because they are the best. But words and customs wear out, and wear out very fast by abuse. Having been so often used out of their meaning they cease to have a meaning. He who would touch the heart must avoid the conventional, but to do so and escape criticism requires great culture and great discipline. But is it not noblest to be above criticism? To him who "loves and serves the highest and best" it is a small thing to be judged by any man's judgment, and just this position will enable one to do and say the thing which is supremely right on almost every occasion.

W. W.

WERE it not for the public schools and the railroads a large element in modern society would be in imminent danger of sinking into hopeless and entire demoralization on account of their disregard to the honesties of time. These two mighty institutions compel the laggards and the unscrupulous to "come to time", because these institutions positively will not wait. In view of this ever increasing danger to morals, is it not time that the church should become the third party in this hierarchy of promptness? It will take much high preaching on the part of the minister to counteract the immorality he practices if he is always a little behind hand; and the church that is in the habit of "waiting a few minutes" after the time to begin, because the audience is a little slow in coming, is in league with the infidelities that destroy, and is bargaining for its own defeat. These words are provoked by a correspondent who writes:

The Secretary of the Iowa Conference omitted from his excellent report of the Des Moines meetings an important as well as "unique"

feature which deserves mention and imitation. The presiding officer—Miss Safford—gave notice at the first session that all meetings would begin promptly at the hour announced and close at the time appointed. Now there was nothing unique in such a promise! But our President kept her word, and as a consequence the delegates who attended for the purpose of transacting business and learning something were not disappointed. *Punctuality* may be a thief of time—as some one has put it—but it is not a sneak thief, like procrastination.

OUR CHRISTIAN INHERITANCE.

Christianity itself is a bequest from the elder world. It did not make something out of nothing. It inherited the spiritual treasures of a people who had a genius for religion,—a thousand years of Hebrew prayer, prophecy and inspiration. Greece and Rome were ready with their contributions. The fourth gospel is already tinctured with a thought that is not Judaic, and the greatest organic representative of Christianity may well be called *Roman*, because it represents a genius not at all Hebraic. All the red letter days of the Christian calendar strike their roots into pre-Christian and extra-Christian soil. Christianity inherited a world that had already produced a Buddha, a Socrates, and a Greek civilization.

These threads, spun in many different countries and by many different hands, are the material out of which has been woven a fabric of great complexity, surpassing beauty, and great utility to the world. This fabric we call Christianity, and we will give perpetual thanks that at birth we were invested with this mantle. We gratefully take the Christian centuries entire, their miracles and myths, their pretentious popes and pathetic crusades, Catholic unity and Protestant diversity, Episcopalian assumptions and Quaker humility—all have added zest to the wine of life and size to the loaf that has been the bread of life to millions.

Christianity has been a mighty influence for democracy in the world; it has glorified Motherhood, and, as Lecky has well shown, greatly elevated woman. Under the banner of the Cross alone has woman been permitted to approach an equality with man; Christianity has magnified the rights of the babe; it has ever heeded the injunction, "Feed my Lambs." The transcendent truth of its gospel is, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." It has humanized man's thought of God and made divine our thought of man; taught this by an object lesson, an exemplification that never grows old, a tender, sublime personality that has more or less successfully vivified and spiritualized the often grossly material and frequently overgrown body. This is our priceless inheritance. It is given us to administer for a time, but we are soon to bequeath it to those who are to come after us. This bequest must necessarily be modified by our generation, as it has been by all the generations gone. Mighty forces are at work affecting the religious thought and feeling of to-day—forces that Christianity has heretofore disclaimed, often-times opposed and generally distrusted—Science, Commerce, Letters.

Order, Law, Divine Sequence, is being established everywhere in human thought. This will make the thought of a religion based on miracle or textual inspiration impossible to the intelligent. Evolution, the bright and handy key, already accepted by the competent to unlock the secret chambers of nature, must be accepted as the key that will open to us the book which contains the story of the origin, growth and power of religion. God is the persistent force, the omnipresent energy, the divine power, ever shaping the universe into forms of beauty; or else he is but a name, an idol, a superstition; and Jesus is a growth of humanity, an expression of human life and thought, a representative of the race to whom he ministered and whose possibilities he exemplified. So the religion that is to be bequeathed is natural religion.

Again, since the opening up of the east to western thought, and through the triumphs of steam and electricity,

distant peoples have become neighbors. The *kinship* of religions has been established. It is found that aspiration, worship, morality are universal ideals; that truth, righteousness and love are the abiding notes in all rituals. So the religion which we are to bequeath must be one of universal sympathies, free from dogmatic narrowness and sectarian bitterness; earnest men and women cannot much longer be kept apart by credal lines and dogmatic distinctions.

And, lastly, this larger study, this evolving wisdom in religion is proving the emptiness of religious words, or even religious thoughts that do not ripen into life. The old piety that was a rush for front seats in heaven; a selfish push for individual salvation, does not deserve to be perpetuated, the world has grown too much for it. However different they may have been in their origin, however separated in the past, morals and religion are eventually to make common cause. The piety of Jesus, "not he who saith Lord, Lord, but he who doeth the will" must eventually obtain.

Is any reader anxiously waiting to see whether we are to insist that this bequest which the present is to make to the religion of the future, is to be called "Christian"? The anxiety and an attempt to answer it would be unworthy the Christmas occasion. This great historic stream is bearing onward through our life, carrying forward the priceless cargo from the past, through the present into the future. In the line of our descent it will be called Christian if we do not spoil the word by our narrowness. He who insists upon the word, rather than upon the thing, loses his right to the word. Great things need great names, and only those names are great that are reserved for great uses; that are held plastic, fluid, flowing, not rigid, exact, imperative, as Matthew Arnold would say. Call it what you will, it will be the religion of the golden rule, the good Samaritan, the Prodigal Son, the Sermon on the Mount, rather than the religion of any one of your hundred creeds which try to make distinctions where no differences exist, divisions where spiritual affinities unite. It seems to us that the former, rather than the latter, has permanent claims to the name Christian; but frankness, fairness and scholarship alike compel us to admit that the latter forms of religion have had an unquestioned place, and high function in the Christian stream, and their adherents have a right to define and claim the name for themselves equal to our own right; indeed, by the test of priority and service they have a superior right. But enough of word quibbling, the world waits for better living rather than for finer phrases; let us work until the legendary song of the angels on the plains of Bethlehem becomes historic truth: "Peace on earth and good will to men."

Contributed Articles.

RECENT UNITARIAN "ISSUES" IN ENGLAND.

(Continued.)

BY AN ENGLISH FRIEND.

4. THE "ACCREDITED STATEMENT" CONTROVERSY, 1877.

In the year 1877 a meeting was held in Manchester at which two gentlemen attended as a deputation from the British and Foreign Unitarian Association. One of these was Mr. Hopgood, a retired solicitor and wealthy layman, one of the old school; the other the Rev. T. W. Freckleton, formerly a Baptist minister but now the minister of one of our largest churches in London, and, as you will see presently, not an old school Unitarian. In his speech Mr. Hopgood, after saying that "a Christian life is worth a hundred Christian opinions—real religion is action, not thought", went on to complain of the "phraseology of our own writers and ministers as to what is, or is not, Unitarianism", and then delivered himself as follows:

"I maintain, and I ask pardon if I seem to speak dogmatically, that Unitarianism is not a principle. I constantly experience that we are under a difficulty for want of a creed. Unitarians have a horror of a creed, and they dislike to state their opinions with precision lest they seem to create one, for they know what has been done by and in the name of creeds; they know that upon the question of a creed, social and civil privileges have been granted or denied; with creeds we associate the Inquisition and spiritual narrowness of all kinds, but still we must have a creed of some sort. * * * I think that a thing might be done at this time with great effect if we could, as I think we fairly might, make this statement of what we deem to be Unitarian Christianity; that is, the religion based wholly and solely on the teachings of Christ as represented in the Gospels, not in the Epistles or other parts of the Bible, but in the Gospels only, as reasonably read and construed. This is my creed, and so I state it when I have an opportunity, and I believe it to be the creed of the great body of Unitarian Christians."

Mr. Freckleton, who followed, took a different line. He said :

" You know the dictionary meaning of the word [Unitarian]. It means one who believes in the simple unity of God, in contradistinction to those who conceive of Him as a trinity in unity. As a positive term it has but little force, for Trinitarians do not either deny or doubt the unity of God. The force of the word Unitarian is chiefly of the negative kind—a denial of Trinitarianism, and consequently of the deity of Jesus Christ. Now upon a merely negative term much stress can never be laid, and hence for the past half century and more—ever since Channing came into the ascendant, and such thinkers as Mr. Thom, John James Tayler, and Dr. Martineau have been the exponents of its doctrine in England, the word Unitarian has passed from its mere negative and dictionary meaning and been lifted upon an altogether higher plane. It has ceased to be a word of protestation and has become a great affirmation—the symbol of a high, positive truth—the expression of a definite method of thinking which is at once a philosophy and a faith, and which has very close and real relations to the religious life, to the fellowship of religious men, to practical religious work, and most of all, perhaps, to the future expansions and applications of religious thought—nay, I think to the very existence of religion as the master emotion of the soul, and the master force in the highest life of the world. In this fuller and positive sense Unitarianism means the complete enfranchisement of reverent thought; the deliverance of religion from the domination of external authority; for each man the absolute supremacy of his individual conscience; and for religion the right to recognize all knowledge and truth as within her sphere, and all that is truly human in life as within her consecration. In no narrower sense than this am I, or could I be, a Unitarian, and I believe honestly that in thus speaking I fairly represent the great bulk of people who call themselves by that name. For myself, I think it is a mistake and misleading to use the word Unitarian as synonymous with Christianity, or as an adjective qualifying Christianity. I am a religious man, upon the general lines of Christian thought, and according to the Unitarian method of thinking. * * *

"The glory of our Unitarian thought should be this, that it gives elasticity to our religious life; that it dares to trust the religious instincts of humanity; and most of all that it believes that the Father-God will never let go the hand of his child. Hence it comes about that it belongs to our method of thinking not to expect, or even to desire, any considerable degree of uniformity of opinion. * * *

"Each man is free to think for himself, according to the best light he can get upon any particular problem; and having inquired carefully and thought honestly, he is equally free to express what he thinks, always with due regard to charity and that courtesy which ought to obtain amongst men; and we hold that for such thought and ex-

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pression he ought not to be subject to any disability. We admit this generally; but ought we not to admit it generously and without petty reservations or vexatious hindrances? It is within a man's power to think himself out of sympathy with us; when he does, he will probably leave us of his own accord, and we ought to wish him God-speed: but our position does not give us competency to withdraw our sympathies from any man who wishes to remain in fellowship with us on the ground of his thinking. Either, to a man, his own conscience is supreme, or it is not. If we hold that it is, we ought to trust it with a charity that thinketh no evil. It is but a poor compliment to a great principle to forsake it at the precise point where it thwarts our self-will, or rebukes the exclusiveness of our pride. Wisdom will not die with us, and though we have advanced beyond the landmarks our fathers saw, yet neither have we reached the point beyond which there is 'no more sea.' It is no detriment to the strength of our convictions,—no reflection upon the thoroughness of our thought or the ripeness of our wisdom,—no reproach upon the faith by which we live, and in which we are ready to die when God wills, to hold that many a question which seems closed to us may be open to others, and that all purely speculative and historical questions ought to be so considered open to the ever-rising fresh thought of the new age which is ever-becoming. It is not enough that we should leave thought free to the height of our achievement, it must be free beyond us no less; and in the exercise of our theological thought in general, and more especially on that side of it which is inextricably complicated with difficult questions of historical development, we ought to cherish a healthy disinclination to consider any questions as absolutely closed. * * *

"To me our duty seems plain and simple. We must be kind, conciliatory, forbearing, just, charitable; but we must be *firm*. There must be no retrogression, not a step; no paltering with the heritage of our liberty and our free faith; no pledging the freedom of to-morrow for the peace of to-day. Whatever comes, we must keep the patrimony of our children secure; must keep open a door for the houseless wanderer of religious thought; and must beware how we discourage those who for the time find it very hard to satisfy the intellect with light, and the heart with faith; and who are apt, if they find no free home with us, to wander forth—seeking rest and finding none."

Later on in the same year, on the occasion of the laying of the first stone of a new Unitarian church at Reading, Mr. Hopgood further developed his plan of having a "creed" or "authorized statement" of belief; but at the same meeting Professor Upton, of Manchester New College, speaking on "The Essence of Christianity", enunciated broader views. "But I may be asked", he said, "Do you then mean to say that every devout man who leads a pure and upright life, and does what good he can, is thereby a Christian? I venture to say that in the view of Jesus all who earnestly seek to do the will of God, as it is revealed in the conscience and the spiritual affections, are virtually members of the Universal Church of God; though, it must be added, they may as yet be very far from enjoying the most precious privileges which religion has in store for those who faithfully and fully cherish the divine life within them. In the present unrest of philosophical speculation there are many persons who, by reason of intellectual obstacles, are unable to attain a clear apprehension of the Eternal as their Friend and Father, yet do they daily devote themselves to that Father's business, ever guiding their conduct by the polestar of duty, and keeping true to their best and holiest affections. Surely it is not for us to withhold the hand of fellowship from those who prove themselves thus faithful to the light within them. Such men are assuredly not far from God, though a passing cloud of doubt for a season hides His face from them. If they are interested in our religious services, may they be heartily welcome there, and may we devoutly pray that our own faith in the Living God may be so kindled and vivified

that we may be enabled to diffuse some spiritual light and warmth into the souls of all who come within the circle of our influence."

It cannot be said that Mr. Hopgood's anxiety for a creed was shared by many among us, but his zeal was not damped, and not many weeks after the meeting just referred to, he endeavored to obtain the approval of many of our ministers and laymen to an authoritative or accredited declaration of the belief of Unitarian Christians prepared by himself. Of course, like all Unitarians who have tried their hands at creed-making, Mr. Hopgood disclaimed the idea of creating a test, but, as the Rev. Charles Beard remarked, of it, "How long would it be in passing from a creed into a test? How long would it be before it would be put like a pocket-pistol at the head of a minister by some unwise, but quite well-meaning congregation?" Such was the weakness of human nature that you could not have creeds in existence without their being put to this bad use." Out of 174 persons applied to not quite one-half replied, and only forty-five gave the statement their unqualified assent. It only remains to be said that the opposition which it evoked proved too strong for Mr. Hopgood, and the scheme died in its infancy.

The creed controversy may be said to have dropped with us, and when now and then some one talks about the need of some definite statement to be put before inquirers, it rouses neither enthusiasm nor antagonism. But there is no reason to believe that there is any craving on the part of any considerable number of Unitarians to be exclusive in their fellowship. Unitarianism, or Unitarian Christianity, is deemed to be very wide, and if any one is excluded from joining with us, such exclusion is generally the act of the person himself, who sees in the name a creed, which is not professed by those who adopt either appellation for their religious views. Such a question as has lately stirred the American Unitarians has little concern for us. We have had no societies for Ethical Culture, or indeed anything akin to them. Agnostics to a very large extent find a home in the Church of England. Secularists, no doubt, are to be found attending some of our churches, but they have no aims in common with the Ethical Culturists. Your *Index* has no corresponding representative in this country, nor has the cause or set of principles for which it stands the need of any special organ.

THOU DIDST THY WORK.

Thou didst thy work—Love bides with thee to rest :.
To skies serene thy labor must ascend.
Hast thou a care if Folly at thy breast
Its coward dagger may in anger bend ?

Thou didst thy work—the force that stayed thy will
Hath ways to bless the hand it nerves from lust :
Sweet are the seasons as they warmly fill
Life with the psalm of duty and of Trust !

HORACE L. TRAUBEL.

COURAGE, ALL WORKERS!

Courage, all workers! Every little helps,—even a word, even your children's bead-threading and paper lace-work in the kindergarten; your whisperings of a high morality in the ear of the youth who apparently heeds not; your struggle for the fallen man or woman, when both immediately fall again;—every little, however apparently futile, helps, is in a line with Nature's own onward sweep and moral endeavor.

How many gracious workers there are, to-day, whose strength of righteousness and willingness and good-cheer indeed becomes, after this fashion, the strength of those who are weak in character and weak in will! For instance, I know a certain woman's strength. She is sought by

many who trust her,—for advice, for sympathy, for moral aid. *Her* strength becomes her neighbor's strength. And she is blest. Her happiness is in the happiness of all; and there can be no greater happiness than this. Moreover, there are many in the world such as she.

I know a certain man's strength, also. He, too, is sought by many, and his joy is in the joy of all. And there are many such as he. And he and all such know, I believe, in connection with all that they do outwardly and consciously, that the noblest strength of all which they bestow, on any, is not in the *direct sympathy* and help and advice they give, but in the sympathy and help and example which flow from them when perhaps they are not wittingly girded about for the healing. Thus truly does their strength become the strength of those inferior about them. I recall how Jesus, as it is said, was even *physical* help and strength, as well as inward joy to the souls of those around, through his rare power of love, aided by his bodily magnetism,—*even when he himself knew it not*. “If I but look upon him”, said one; “If I but touch him in the crowd”, said another,—“I shall be whole.” Such helplessnesses as these of his, such helplessnesses as those of the *modern* women and men of whom I spoke, are the helplessnesses which are the highest, I believe, in all the round of helplessness. For they are spontaneous, free, natural, the outbursts of the God direct. They are thus what Wordsworth styles them,—

“The best portions of a good man's life,
The little, nameless, unremembered acts
Of kindness and of love.”

And these are the strength that is *continually* the strength of others,—the strength outside of themselves; the “*power not themselves*”, which “*makes*” for their righteousness; for nobler joy and cheer in the world.

Happy if we are of the number of the strength-givers! Happy if we strive to enter into the joy, to partake the blessedness, of the World-Helpers!

JAMES H. WEST.

THE OLD AND THE NEW PULPIT.

One is happily surprised when as a student of human nature he surveys the comparative mental capability and literary and spiritual appreciation of the audiences that gather to hear the religion of the old and the new pulpit. In many conservative churches we are pained to see men and women taking in and, from all appearances, accepting the declarations of the pulpit without question, and we turn away with equal disappointment from the liberal churches when we notice many intelligent people allowing doubt to sway their courtesy and make them lose respect for the pulpit as an authoritative judge of mental activity and social life. We notice in the one a sleepy and indifferent intellectual life, as if religion were a kind of opiate to be applied to dull the conscience, dwarf the intellect and barricade the heart, and in the other a looseness which in some churches has grown to be license for action, an absolute disrespect for pulpit rebuke and a close dealing with the church as if its claims were unjust. It is a trite observation which needs no apology that men are interested in those things which will compel them to be good. Remove the restraints of society, says the cynic, and a licentiousness unparalleled save by Rome will destroy our civilization and reduce us by a sort of “devolution” to the condition of beasts. While another, who has a “paper” knowledge of human nature and experience, says: “Do away with a material heaven and hell, destroy the devil and nefarious doctrines, and the Christian institutions will be closed, public charities will be beggarly supported, all church benevolences will suddenly be stopped and the world at large will be wheeled around to barbarism. It is true that these admissions, although exaggerated, contain an element of truth; yet men will never learn to live properly until the pulpits teach congregations the first and most important duty, to think. Once enable

men to reason irrespective of creed and to see the base use of “the doctrinal lash” which is used to drive them, like cattle, on to purity and joy, and they will not so often assert that morality is of little account without religion and Christianity without conservative orthodoxy. The hiatus between faith and reason, between base selfishness and supreme benevolence, between pride and humility, between ignorance and wisdom, can never be closed until men, by virtue of their own thought and study, endorse rational Christianity and not simply feel that religion consists in negations rather than in positive affirmations. To be good because it is right is a higher motive than to be good because one is rewarded. And is it not a stumbling block to liberal Christianity that we have men and women in our churches who give because it is prudent, who reason because it is fashionable, who worship because it is nice. Now I cast no reproach upon our liberal churches, for I believe that many have awakened to the great responsibility of true government, belief and character; but I kindly wish to point to the small audiences and an equally small financial support of many liberal churches. We shall not do our duty as members of the congregations or teachers until we become truly benevolent and allow our great religion, our advanced ideas, our radicalism to touch our pocket-books and thus manifest no hypocritical position in regard to our belief. Better the widow's mite, for it outweighs the rich man's treasure if given to humanity without a grudge—yet better than all the united benevolence of both.

When the new pulpit gains the support of truly benevolent men, the old pulpit will lose its potency in society and no longer be considered the means for our highest culture. Our highly developed intellectual natures may, we hope, broaden our hearts and make us susceptible to all the calls of truth. Fear and reward are not the high motives to conduct, and although the mass of people give charity, they yet do not forget to tie a string to it. To make the new pulpit gain the enviable position of the absolute teacher, the people who patronize and court liberal Christianity should be ready to emulate the examples of the early disciples who left their nets and boats along the seashore to live for the truth and sustain the humble Jesus of Nazareth.

J. C. F. GRUMBINE.

MAKE US STRONG.

Deeds are the best of epitaphs for men,
Immortal monuments of human worth.

Be strong!
Not long
The day of life will last;
And when it all is past
And thou art gone to rest,
'Tis surely for the best
To leave
At eve
A glorious train of light
To be some hearts' delight!
Just as the summer sun,
When the long day is done,
Leaves twilight's golden glow
To say, the day was so—
Thus shall our life of duty,
Shine after us in beauty,
Our memory shame the wrong,
Our strength make others strong.

FRANK L. PHALEN.

WILTON, N. H.

To be a good judge in art or literature one must be hospitably minded. He must be ready to welcome new ideas and to follow them out with sympathy.

W. W.

Correspondence.

EDITOR OF UNITY:—Allow me the briefest possible space to show that "A Goatherd" does not meet the difficulty about the lawyer. I pass over the subject of nature's "penalties", though some remarks are suggested upon that also.

What is the costly machinery of the court set up for but to find out whether a certain suspected person is really guilty of the offense charged? The court thereby confesses its fallibility and ignorance; omniscience certainly would not set up a court of inquiry. That even when the prisoner is notoriously guilty the facts are still calmly and formally set forth, does not alter the case, since it is for the common safety that every one should be treated as technically innocent until formally proved to be guilty. Constructively and very properly the court does not know whether the prisoner is guilty till it has heard and weighed the evidence. But who can fail to see that this is a very different matter from that of the individual lawyer or layman who consents to use his skill to set clear a prisoner he knows to be guilty, and thus defeat the very purpose of the court, which is to find out whether the prisoner is guilty or not? How can he enter on the defense without at every step virtually proclaiming his belief in his client's innocence? He need not "buy juries" nor "browbeat witnesses" (though the dishonesty of his role would seem quite in line with such conduct); every word and act betrays his real belief. If this is not lying, what is lying? That there may be "mitigating circumstances" does not affect the case, for we are speaking of the guilt itself after all allowances have been made.

A friend writes me that in New London county, Conn., admission to the bar is guarded by an oath to defend no prisoner known to be guilty, and the lawyer who does so, he writes, is guilty of "a very ugly form of perjury". Why this oath is not administered everywhere, or being administered, is so generally ignored, is one of the moral puzzles of the profession which this layman at least cannot solve. I have read that Lincoln's known determination to defend no prisoner he believed to be guilty made his actual defense in any case equal to volumes of evidence. When the whole usage of the profession is reformed and criminals are brought to realize that no reputable lawyer who is satisfied of their guilt will defend them, perhaps there will be a diminution in the number of crimes.

H. D. C.

DEAR UNITY.—The following letter from a man on the frontier speaks for itself. It shows what good fish there are in the sea, which our Post-office Mission work is bringing to land. It demonstrates anew the need and the longing of lonely hearts all over this country, and should give us new courage and energy in our work. This man's name was sent me with a dozen others more than a year ago. I sent packages of reading matter and postal cards to all, but he only made response. His interest seems to have been steadily growing since he began to read. Owing to preoccupation in other matters, I have not written him for some time, but resuming my Post-office Mission work in November, my letter to him brought this prompt and hearty response:

DEAR MADAM:—Yours of the seventh received. It is with much pleasure that I read it. I had begun to think that I should lose track of you altogether, though some one was kind enough to send me the reports of the Eastern Conference in which I recognized your husband's name. You are no doubt aware that there is now a Postal Mission and Loan Agency organized in Portland, and I hope that I shall be able to procure some valuable reading matter from that source.

I will say that it has been my misfortune to have been born and reared on the frontier, always moving west just before the schools reached my locality. Consequently I have not the knowledge of letters or books which those have, who have been born and have grown up since I came on to the stage of action. Yet the few self-evident facts that I have thought I discovered in nature, have made

a greater impression on my mind than all the dogmas of orthodoxy. It has not always had the effect to make me happy, because being mostly surrounded with those who were priest-ridden or of the unthinking, low and vulgar, it has left me, as it were, alone in the world. Hence my mind has sought for companionship in books such as I could command. Yet I have not been able to have any direct communication or correspondence with any organization which seemed to have any affinity for my mode of thought, until you, by some chance, pointed me to the Unitarian. Here I must say that I thank you with all my heart for having done so. I have met several spiritualists in my time, but as a rule they are persons who know nothing of what they teach or else they would not have had to go beyond this sphere for their knowledge. And yet I believe in and can account for much of the phenomena of spiritualism. I believe that the individual or life principle exists and retains its individuality—after the dissolution of the natural body. From the fact that I conceive life to be a fixed principle in nature, indestructible and unchangeable, consequently it must continue to be life whatever may be the mode of existence.

Yes, I think I should like to read Plato. The Adventists say that my ideas are those of the heathen philosophers; perhaps they are, but they are original with me. If other people entertained them before I did, it is no fault of mine, neither does it follow that they may not be true. It is true that I, like others, having taken a position, may be too much inclined to hunt for confirmations, but I hope not. I hope to be able to seize upon truth wherever found, whether upon heathen or Christian ground. There is one thing evident to me, and that is, that we will never have to give up any truth that we may have, for truth is truth always and in all places.

If after having become acquainted with Unitarians I find them as noble and generous as their writings would indicate, I shall think I have found a world of love as well as of light.

Yours truly,

Who of us shall stand the scrutiny of this simple and sincere mind, whom God has been teaching through all the revolving years, in his flowers and streams, his clouds and snowy mountain tops, in the experiences of life, in the struggles of thought, in the silence and the night watches.

Are we as "noble and generous as our writings would indicate"? Have we along with light and food for growing mind, also love enough to satisfy these yearning hearts that lean toward us, hoping to find with us the perfect brotherhood in the air of perfect freedom?

Any friend who has a volume of Plato or a copy of Savage's "Belief in God" to spare for this frontiersman away out on our western border, shall have abundant thanks if he will send it to the Western Secretary, 175 Dearborn street, Chicago.

L. E.

DEAR UNITY:—It is not surprising though it is painful to be called by odious names. The charge of "atheism", is an old one. The early Christians were once designated by that name, but not by their fellow believers. Had Unitarianism a creed other than the implicit one that goodness is identical with religion and that character is the supreme test of a solid faith; the charge that "one-half the western Unitarians are atheists" might be a serious one. As it is, if the reproach of atheism is to be hurled in the face of him who will not utter the shibboleth of any man or party, I propose that the whole body be made to bear whatever blame or glory attaches to the ridiculous charge. It is not just nor manly nor Christian to throw dirty water in the honest faces of earnest brethren who are more zealous for the faith than for the name. If they are "atheists," all Unitarians are atheists.

GRANITE STATE.

WILTON, New Hampshire, December 14, 1886.

EDITOR OF UNITY:—December 8 and 9 we had a delightful visit from the senior editor of **UNITY** and in connection with the delightful visit, a sermon and lecture of a similar nature. Can we not have a pamphlet edition of the sermon "The Love of God"? We could fill a column with the good things which have been said about this sermon and entertaining lecture on "The Life and Character of Jean Francois Millet". Very respectfully,

ARTHUR BEAVIS.

IOWA CITY, December 15.

The Study Table.

NEW "DAILY STRENGTH" BOOKS.

Three new "Daily Strength" books are lying on our table,—at least three with the date 1886; and more are on the counters in the book-shops, where, too, the dainty Christmas pamphlets—"Bits from Browning", "Thoughts from Channing", and the like—at most undainty prices, are beginning to displace the Christmas cards. It means something that there is such increasing call for this sort of daily bread. Means what? Are there more people in earnest? or is it that old Bible-readers are stepping to the door and looking out into the morning of literature lying around the homestead of their faith?

Miss Larcom's—"Lucy Larcom's"—book deserves first word. She calls it "Beckonings for Every Day"¹, but calendars the thoughts in monthly groups. "The twelve gates were twelve pearls; every several gate was of one pearl", she reminds us. January's pearl shines all through its thirty-one days with "the Invisible Presence", February's is the gray pearl of "Our Work". March says "Neighbor", and September "Heart to Heart". April tells of "Nature and Ourselves", and June of "Blossom-time". July's pearl has facets three,—"Freedom, Beauty, Poetry". August's word is "Towards the Heights", November's "Heaven-life on Earth"; December's "Within the Veil". This constellating of the thoughts makes rich beauty, and tells us where to look for stars we want; but to utilize the book for private morning or evening stars, that is for daily reading, one will probably prefer a more varied astronomy and must fix his skies to suit. Miss Larcom's work, both the selecting and the matching, is nobly done, therefore slowly done, of course; it has been her "pleasant side occupation during two or three years", she tells us. Usually each day's portion has both prose and verse. Her plan takes her wholly outside the Bible, and among one hundred and sixty-five major and minor prophets. The major ones for her are Emerson, Carlyle, Ruskin, Dora Greenwell,—Whittier, Wordsworth, Lowell,—Phillips Brooks, MacDonald, Maurice, Robertson: Emerson (thirty-one passages) and Phillips Brooks (twenty-eight) leading the list. Either from the arrangement, or from the nature of the selections, or in part perhaps from the physical beauty which the publishers have lent the book, it all gives a sense of sparkle, of dewiness, rare in books of this kind. There is less of life's ache and struggle, more of life's joy, in it than usual. Miss Larcom's own introductions to each month in turn are pretty rather than strong; they did not write themselves, and such things are hard to write. But her four-part poem with which she leads in the seasons should be read together as a whole, to see how good it is.

"New Every Morning"², is Miss Annie H. Ryder's title for her Year Book for Girls. The girls' mothers should thank her for her thought, and for the fresh, breezy, earnest, girl-knowing way in which she has made it into a book. It is not too "good," not too sober, not too grown up. It is written for the *teens*. Miss Ryder must have been a girl sometime herself. She shall tell her own story: "Thoughts have been chosen which offer suggestions for daily conduct, and which furnish hints about such common subjects as talking, reading, studying, exercising, caring for health, working, dressing, and other necessary acts. Duty, particularly in its every-day phases, is encouraged on many a page, while other qualities which tend to the growth of character—cheerfulness, perseverance, honesty, courtesy, courage and aspiration,—the love of nature, too—"have been leading motives in compiling the work." When the compiler can't find the passage she wants, she falls to and makes one herself, and successfully. "For

every seventh day," she says, "a quotation is given bearing directly on spiritual things." We confess to having hunted for her seventh days without being at all sure that we found them,—not from any lack of the "Spirit" in the proper spring, wherever it was, but from the way in which all the meadows round seemed to overflow with it. One weakness the book has—that *end* infirmity of noble books,—it lacks an index. And now who will give us, what boy-knower will give us, such a book for boys? "The boys don't want one"? That we doubt. More boys would use one than any one knows. Not long ago a mother came in her boy's name asking where she should find this very thing. Having seen her use her own book, he had begged again and again for a boy's book for himself. And that boy was one of the kind who are "up to fun" as well as up to earnestness.

The third book is "Helps by the Way"³, compiled by S. W. W. and M. S. H. Minister's daughters, we should guess them—even if we had not heard it of one of them—by the way they hunt their flowers in parsons' pastures. So the book grows grave like the others of its kin—the kind being that which regularly joins three elements, a Bible-text, a few lines of earnest prose, a verse or two of poetry. Is it our fancy or a fact that, as selected by these hands, the three elements reverse the order of spiritual quality shown in "Daily Strength"? In that book uniformly the Bible-text is the royal, the wonderful, thing on the page, next the prose, and last—often hymn-like to commonplaceness—the verse. In "Helps by the Way" the verse generally seems the noblest thing, then the prose, and last the Bible line. Perhaps the Bible line was the last thing as the work was done,—fitted to the rest, the rest not growing out of it. The parsons' pastures referred to are such as Phillips Brooks, Munger, Bushnell, Dewey, Sears, Collyer, own. Mr. Brooks' name looks oftenest from the page, and he writes an introduction to the book. This book, like the last, has that "end infirmity."

W. C. G.

The Social Status of European and American Women. By Kate Byam Martin and Ellen M. Henrotin. Chicago: Charles H. Kerr & Co. Paper, 25 cents; cloth, 50 cents.

This is a little book of four short chapters—three chapters on European women, namely, French women, German women and English women, concluding with a chapter on American women. One virtue of the book is that it is written by women, and we hold this no slight virtue. The impudence of men in writing so much as they do about women is an unending astonishment and annoyance to us; nevertheless we deny not that men have a great interest in women; we only say they should be very modest both in framing and expressing their opinions, and that it is a hazardous theme. It has been generally conceded that when a man arrives at the age when truly he understands the subject, if ever he does, he is too old and too wise to write about it much. Nevertheless when our authors say, on page 15, "Nothing that touches women should be indifferent to women", we would like it better if they had said, Nothing that touches women should be indifferent to mankind. As to the style and manner of the little work, we need say only, that it is not practiced writing and sometimes careless, but it is earnest, which should count for much. Sometimes, however, there is a lack of due temperance and calm moderation of statement, for example, take the sentence, "The boasted purity of the Irish women was as nothing, compared with their [the American women's] simplicity, strength and dignity." This seems to us an improper and offensive, and, probably, wholly untrue statement; comparisons like that should be made very delicately and with great care of statement; otherwise they are unintentionally an outrage. As to the substance of the little book, in relation to the social, moral and political situations touched briefly, yet not without point, and always with a good aim,—in so brief a statement minute

¹Beckonings for Every Day: A Calendar of Thought. Arranged by Lucy Larcom. Boston and New York: Houghton, Mifflin & Co.

²New Every Morning: A Year Book for Girls. Edited by Annie H. Ryder. Boston: D. Lothrop & Co.

³Helps by the Way. Compiled by S. W. W. and M. S. H. With an introduction by Rev. Phillips Brooks, D.D. Boston: D. Lothrop & Co.

details could not be expected; nevertheless, the little book is not merely hack-work, and breathes a very wholesome spirit. The part devoted to the American women seems meant to sum up the whole in a contrasting way, and for the improvement of our American society,—which is well.

We know not how true it is that "an English or a French woman marries into her husband's family, while the American man marries into that of his wife". We suspect there is an overstatement therein. Neither are we certain about the following, but we suspect there may be a wholesome note of warning in it:

Society has reached the turning point where the reign of the young girl ceases and that of the young married woman begins. Taken as a whole the girl's reign has been commendable, it is to be desired that her married sister should do equally well.

Certainly the following sentences have a sound ring:

There is no court of appeal [in this country], no queen or empress to receive, or refuse to receive, the aspirant for social honors; it is, therefore, of great moment that a healthy public opinion should prevail on moral questions.

Why not adopt the unwavering devotion to family life, the cheerful economy and untiring attention to business details which characterize the Frenchwomen, and not consider the Parisian view of life the only one worthy of consideration possessed by that remarkable nation?

J. V. B.

Berries of the Brier. Arlo Bates. Boston: Roberts Bros.

We do not catch the significance of the title given to this slender volume of poems, but do not doubt it is there. The author has acquired a pleasing reputation for his efforts in verse, and his name is familiar to readers of *The Atlantic* and other high-class magazines. Mr. Bates has much of the delicate touch and fancy of Aldrich, the opening poem in the book and the first of a group, entitled *Memories of Cuba*, reminding us particularly of that poet.

The poems are all essentially modern, evincing that state questioning belief and doubt, coupled with a refined taste and a sensitive appreciation of the beautiful which marks so much of the poetry of the day. Real heart-stirring passion is not here, the deepest feeling, whether of joy or disappointment, being tempered by that reflective disposition, the marked characteristic of our age, which poets share, only in lesser degree, with the rest of us, and which in art takes the form of realism. We find many truthful pictures, many beautiful sentiments combined with but little of the poet's faith and none of his enthusiasm. A note of mild melancholy runs through the whole, a little too mild to be quite wholesome perhaps, inclining us to court the sensation of gentle weariness and distrust it leaves, which if it were stronger and more real we should arouse ourselves to shake off.

Mr. Bates's art is of that dainty and finished type which belongs to his school, if it is a school, and completes both our content and dissatisfaction with his work, which we could bear to see less perfect in execution if it were a trifle more vigorous and inspiring in the matter underneath.

w.

Ready Reference Book to the Four Gospels. By Ann Bent Winsor. Unitarian Sunday-school Society, Boston.

This manual, says the preface, "is neither a concordance nor an index". That is to say, it does not pretend to be exhaustive; but it is well done and very useful. It is divided into five portions, namely, Parables, Miracles, Persons and Places, Subjects and Events, Familiar Quotations. The parables and miracles give a complete list, sixty-three parables and thirty-seven miracles, twenty-five of the miracles being works of healing. Opposite the titles are placed the passages in the gospels arranged in four columns, so that one can see at a glance in what gospel, or in how many of the four, the parable, miracle, or other passage occurs. At the end are several pages, ruled in such a way as to aid the student in writing in for himself any passage which he may wish, which the author may have omitted. It is truly a useful little manual, for which any one studying

the gospels, and especially using them with Sunday-school classes, may be thankful.

A Plan of Graded Study for Sunday-schools. Unitarian Sunday-school Society, Boston.

This is a novel little publication, excellently printed, supplied with a heavy manilla cover, and setting forth five courses of study for the Sunday-school divided into five grades. For grade first, simple Bible studies are provided, like the ten commandments, the Lord's prayer, the parables. For grade second, primary moral and religious instruction. For grade third, the course returns again to the Bible with more critical study. For grade fourth, the course takes up again ethical studies, more advanced. Grade five concludes the course with studies in doctrine and Christian history. The course in each grade is furnished with a list of books to help the teacher and pupil, and abundant space is left for the writing in of other books, either new ones or such as the teacher specially may wish. It will be useful and helpful where a graded school seems possible and desirable.

The Standard Oratorios. By George P. Upton. Chicago: A. C. McClurg & Co.

This book, which is intended as a companion to "Standard Operas" by the same author, will do excellent service. The first pages are given to a short, instructive essay on the oratorio, and this is followed by accounts of the story and composition of thirty-eight oratorios, representing twenty-three composers. An essay on Sacred Music in America, and an appendix presenting the reader with a chronological list of the most important compositions in sacred music during the last two centuries, with an index, completes the volume. The book deserves commendation both for the importance and interest of its subject matter and its readable style, and will hold a worthy place among the series of works on musical themes with which the author's and publisher's names are associated.

w.

The Reader's Guide to English History. By William F. Allen, A. M., Professor in the University of Wisconsin. Boston: Ginn & Company. Paper, pp. 49. 30 cts.

This arrangement of genealogical tables of sovereigns with classified lists of histories, biographies, essays side by side with illustrative novels, poems, dramas, is admirably planned for a reader's manual. The name of the author gives assurance of its accuracy and practical value, and will commend it to the attention of Unity Clubs. The revised edition of 1883 contains a supplement relating to Ancient, Modern, European and American history.

M. H. G.

The Olden Time Series. Gleanings, chiefly from old newspapers of Boston and Salem, Massachusetts. Selected and arranged, with brief comments, by Henry M. Brooks. No. 6. Literary curiosities. Ticknor and Company, Boston. Price 50 cents.

Although the title of this little book fully explains its scope and character, one needs to turn its leaves to catch the agreeable flavor of antiquity which it gives forth from every page. It scarcely seems possible that anything American should be so old and curious, as are some of the extracts contained in this thin volume—No. 6 of the series.

The Madonna of the Tubs. By Elizabeth Stuart Phelps. With forty-three original illustrations by Ross, Turner and George H. Clements. \$1.50. Boston and New York: Houghton, Mifflin & Co.

It is worth while to have such a reputation and such an audience as Miss Phelps commands, if only to be able to make people listen to a simple, unpretentious, sympathetic story as this. We like the story not because of its clever local coloring, rather in spite of that, and because of the human nature in it. The setting of the book is quite worthy, and the artists enter well into the spirit of the story.

C. H. K.

Unity Church-Door Pulpit.

A REASONABLE VIEW OF RETRIBUTION.

A SERMON GIVEN AT DES MOINES, NOVEMBER 12, 1886, BY ARTHUR BEAVIS.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—*Galatians vi. 7.*

"The wages of sin is death."—*Romans vi. 23.*

"For a great spirit needs no censuring eyes,
To wound his soul when conscious of a fault;
But self-condemned and e'en self-punished lies,
And dreads no witness like upbraiding thought."
—*Spanish Poet.*

It is difficult to conceive of a doctrine more baseless in its fabrication, more thoroughly honey-combed with inconsistencies, more revolting to the common sense of justice in man, or more at variance with the nature of divine love, than this relic of barbarism, the dogma of eternal punishment. When we look about us and see that the springs of human love were never so active as at the present time; that the sweet influence of charity was never so powerfully and universally exerted as now; we may think it unnecessary to combat a theory so poverty-stricken in reason, so affluent in all that is ignoble and malevolent. It were reasonable to suppose that such a doctrine would long since have fallen into a decay engendered by its own innate vileness, and indeed we find ourselves so arguing, lulled into momentary forgetfulness by the fact, that from very shame its supporters do not defend their position with the old-time ardor. We are effectually aroused from such a state as we contemplate the spectacle of reverend Doctors of Divinity earnestly debating whether or not they can arrange for the salvation of a small portion of the benighted heathen, without doing irreparable injury to their tender consciences.

There is then much work for us yet to do along this line. As deep sea dredging brings up the Globigerina ooze of modern formation, precisely similar to the rock material of the remotest geological deposits, so, alas! do we find in the theological world of to-day, rubbish identical with that which is to be found thousands of years nearer its beginning. The logical demolition of the theory in question is an easy task, but we must remove the subject to its proper sphere, *i. e., outside* of its Biblical association. Not because we fear the argument from a Biblical standpoint; but because it is idle to hope for a clear solution of a problem based upon texts susceptible of a two-fold interpretation. Our attention is frequently called to the fact, that following closely upon the denial of this dogma is a marked tendency to disregard the usual means of grace—church attendance, etc.—and there may be much truth in this objection. A little honest thought will reveal to you some of the causes which lead to this conclusion, the discussion of which I have not here time to enter upon. Allow me, though, to emphasize this thought: we are not inveighing against the doctrine of endless punishment, with the primary expectation of thereby filling our churches. It has been said, "No consequence can destroy any truth." Let us preach the glorious doctrine of an Infinite Love, which shall gather to its embrace "all souls", to the multitude or to the chosen few, as God wills.

We appreciate the power to be gained by appealing to fear, we only deprecate its abuse. Its legitimate use and

true effectiveness appear in the growth of a natural and rational religion. We all know how throughout the history of religion people have been terrorized into church membership, and in what manner the vast machinery of the church has been employed to garner the souls of men. Has this process been truly effective? Has it strengthened the essential principles of true religion? We know it has not. The more emphatically this doctrine of Terror has been advocated, the worse the world has been. This lack of effectiveness resulted principally from a more or less definite idea, that "the punishment did not fit the crime", if I may be allowed to borrow an expression from H. R. H. of Japan. An endless life of torment inflicted upon a man, whose greatest sin consisted of unbelief, does appear to be carrying matters a trifle too far; or to consign the soul of an innocent babe to sulphurous flames, with no other prospect of attention than it might receive from grinning imps and fiends of darkness, really did seem a piece of unnecessary severity on the part of the loving "Father which art in heaven."

The natural result of such teaching was, that it overleaped itself, while men easily fell into the error of supposing there are ways and means of evading punishment altogether. It remains, then, for a rational and scientific religion to promulgate a doctrine of fear which can be used beneficially and nobly. Men are often coerced into religious fraternities by the weight of authority of those high in the church. It is for us to coerce through an appeal to an authority higher than that of any man or book—the authority of Reason.

Let no one imagine that in the teachings of a liberal religion there is no room for a place of torment. Firmly do we believe that hell as well as heaven is one of the necessary features of the universe. Observe the strong points in a rational doctrine of hell. They are three: the *severity*, the *certainty* and the *justice* of punishment. Nature joins with Holy Writ in teaching the fearful doctrine, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Imagination cannot conjure up a more dreadful vision than the arraignment of a human soul before that grim tribunal, over which presides the dread Genius of Remorse.

To be consistent in our ideas of hell we must be more consistent in our conception of sin. As regards physical sin, we think of the sinner as the central figure. Something or some one *sinned against* does not enter into the case; but the moment we enter the realm of morals we are taught a positive divergence from this rule. Here the sinner is no longer the central figure, but the Law-giver—the Judge who punishes the guilty primarily because he has been offended. This is the natural outcome of an exaggerated conception of the teaching, "The Lord our God is a jealous God". Based upon this false assumption are the ideas of regeneration, miraculous change of heart, and finally, as a crowning absurdity, the necessity of an intercessor between wicked men and an angry God.

Did you ever think of the almost hopeless position of the human race, when viewed from the stand-point of strictly evangelical theology? The two Infinite Beings

most closely associated with the fears of man are God and the devil, and neither has offered him much encouragement. On the one hand God, with intentions undoubtedly good, but lacking in executive ability; on the other hand the devil, a personage with extremely disagreeable intentions and unfortunately endowed with the most remarkable sagacity ever possessed by any being. Is not this a scene calculated to wring the hearts of all beholders? To the right, an indignant and jealous God, who is described as an "avenging flame"; to the left, the awful figure of his Satanic Majesty, going about "like a roaring lion seeking whom he may devour"; while between these two, with blanched features and trembling limbs, cowers that insignificant speck of creation we call man, who with the energy born of despair is protecting his soul from the assaults of the devil.

Just here do I hear some pious friend exclaim, "Let him cast everything on Jesus, let him give his soul to God"?

Probably, but the man in question is in no wise helped by such advice. He would say the fiat has gone forth bearing the stamp of God himself. "No man can come unto me except it were given him of my father." So might we stand by the brink of a swiftly flowing stream calmly watching the desperate struggles of a drowning man unable to swim and say, "Let him use his limbs according to the rules laid down by natatorial professors and he can get ashore." Such inconsistencies show us how one may become so utterly absorbed in the construction of a theory as to lose sight of its practical application.

As I study these so-called plans and schemes of salvation, I am reminded of a piece of work executed by a friend of mine, who was extremely fond of dogs. For one of his favorites, a magnificent mastiff, he determined to build a kennel which should be a fitting home for so noble an animal. Most of his work was done in the sitting room of his house during odd moments he could take from his business duties. When completed it was certainly a kennel of which any dog might be proud. But after all this elaborate work, it was absolutely useless, because of two serious defects—it was too large to be taken through the doorway of the room in which it was built, and the aperture in the kennel was too small to admit of the entrance of the dog. So most emphatically is it with the standard plan of salvation. It makes it impossible for God to help but a small portion of the human race, and equally impossible for man to help himself.

Friends, we speak thus in kindness, actuated not only by a deep love for man but also by our reverence to God. If we hear a friend subjected to misrepresentation we strive to put his character in a true light; so when God is given attributes which we would condemn in a human being, we indignantly denounce such a theory as false and blasphemous. We defend the honor of God against his traducers. We ask you to investigate this liberal philosophy which we think is great in its simplicity and strong in its firm grasp of those underlying principles which are the essence of all religions.

There are too many to-day lacking in practical faith. They shrink tremblingly from the shadow cast by every little cloud of investigation, lest it extinguish the great central sun. If some daring scientist point out the possibility of man's kinship with the lower orders of creation, straightway do their lamentations fill the air lest the government of God totter to its eternal ruin.

Clear-headed students have demonstrated beyond all controversy, that in all races, and at all times, great souls have appeared who, in tones sweet and clear, have given utterance to the true word of God. They have shown the poverty of the conception which would give a sorrowing world but one Christ; and the infinite riches of that philosophy which proudly points to the host of "sun-crowned souls," to whom we ungrudgingly give the title "Christ," because theirs were the great, throbbing human hearts, with love so broad and sympathy so deep, that they made

the pain and sorrow and anguish of the whole world their own.

Do you not see how impregnably intrenched is this liberal theistic philosophy upon the middle ground between anthropomorphism and materialism?

From our present standpoint we behold many a sacred altar, reared to hoary superstition, now crumbling into dust, many an ancient symbol around which strong and fast the world's heart-strings have grown, now relegated to the domain of myth and fable. Behind us, pressing resistlessly on, comes the vast throng of humanity, with its joys and its sorrows, with its loves and its hates, with its restless alternations of hope and despair. As in imagination we face this struggling, surging mass and appreciate the necessities of their natures, questions arise of such deep importance, that the brain reels at the thought of the infinite destinies involved.

We have taken much from them, have we given anything in return? Most diligently have we torn down, have we builded as well? Iconoclastic investigation has rushed impetuously on, with an insatiable ambition which has scorned all obstacles and brooked no barrier. It has sought to compass all space; it has hoped to fathom eternity. The brazen gates of hell have rolled back at its command, nor was it satisfied till, in its eager search for truth, it boldly stamped an interrogation point upon the very throne of God.

You say it is in this way man has become free. But how shall we reply if it is said "You have indeed freed us from our fear of the devil, but you have taken away our trust in God; you have dissipated hell, but you have dissolved heaven; you have added many beauties to this life, but from the night of Death you have ruthlessly torn the radiant stars of Hope."

But all such accusations fall harmlessly against the mighty bulwarks of a rational theism. We know it bears within it the elements of success, for it is the only philosophy which appeals equally to the head and the heart. Thus do we seek to implant a faith, which shall be calm in time of peace, courageous in combat, and which fears no extinguishment in the black night of despair. Here you may find a "yoke that is easy and a burden that is light". It will tell you of that magic wand whose gentle touch smooths all the snarls and tangles in the knotted skein of life—the Omnipotence of Love.

THE AGE BRINGS FORTH ITS MEN.

"If Luther had been born in the tenth century he would have effected no reformation. If he had not been born at all, it is evident that the sixteenth century could not have elapsed without a great schism in the church. * * * It was long disputed whether the honor of inventing the method of Fluxions belonged to Newton or to Leibnitz. It is now generally allowed that these great men made the same discovery at the same time. Mathematical science, indeed, had then reached such a point that if neither of them had never existed, the principle must inevitably have occurred to some person within a few years. * * * We are inclined to think that, with respect to every great addition which has been made to the stock of human knowledge, the case has been similar; that without Copernicus we should have been Copernicans, that without Columbus America would have been discovered, that without Locke we should have been possessed of a just theory of the origin of human ideas."—*From Macaulay's Essay on Dryden.*

THE glory of any age is often hid from itself. Perhaps some word has been spoken in our day which we have not deigned to hear, but which is to grow clearer and broader through all ages. Perhaps some thinker is at work in his closet whose name is to fill the earth. Perhaps there sleeps in the cradle some reformer who is to move the church and the world, who is to open a new era in history, who is to fire the human soul with new hope and daring.—*Channing.*

The Home.

CHRISTMAS CAROL.

Rejoice and sing! Ye glad bells ring!
It is the Christmas tide!
All hearts keep time to Christmas rhyme,
In joy and love allied.

The earth is white with holy light
And garments of the snow.
May our hearts be as pure as she,
With love-light all aglow!

The sun goes down, with golden crown,
A lonely star appears;—
So rose a star in Asia far
Past many hundred years.

As that star's blaze foretold the days
Of One so true and good,
Whose charity to all was free,
Whose name for mercy stood,

Oh, may the light of star to-night
Inspire us to be true,
And brave and kind, and with one mind
Our Father's work to do!

For safe from harm the loving arm
Of God enfolds us all.
Then, joy bells, ring! Then, glad hearts, sing!
All heed the Christmas call!

FLORENCE GRISWOLD.

MADISON, Wisconsin.

THE CHRISTMAS STORY.

Many years ago in far off Nazareth, a rustic hamlet in rugged Galilee, peasant mother Mary clasped in her arms a new born babe. Father Joseph, the carpenter, with hands roughened by toil, blessed the one and soothed the other. Obscured in the tender mysteries of babyhood, the child, unheralded by choiring angels, unknown to pilgrim magi, grew. Without the pomp of miracle or supernatural halo, he waxed strong in spirit. His years grew greedy for the stories of the ancient glory of David and Solomon, and the great city far away beyond the hill. In his father's shop he overheard gossip about wise men in Jerusalem and such homely discussions of sects and doctrines as haunt the workshops of honest craftsmen. At twelve years of age this open-eyed peasant lad found himself actually in the great city and looking at and listening to the great rabbis among whom probably the famed Gamaliel and Hillel still lived. But it was just a glimpse. He must go back to Nazareth and be obedient to his parents. What else was there for a carpenter's son to do? But this was a good place for the slow ripening of a kindly heart, and the strengthening of a heart that wanted to know life rather than things, for here were the miseries of men and the serenities of nature. Here were discussions about essentials and non-essentials in religion, the conflict of duties and dreams of the future. Through the open door of the carpenter's shop the winds bore to the boy Jesus, as they did through the palace windows to Prince Siddartha in India three hundred and fifty years before, the wailings of a suffering world, creating an aching in the heart that none could kiss away. One day news came of a strangely earnest man—a homely speaker of unwelcome truths, who was haunting the settlements beyond the Jordan. The young man was drawn to this John the Baptizer in the wilderness, more than to the polished scribes in the city. The gentle craftsman comes back with a new light in his eye, and the next Sabbath morning he stood up among his neighbors and declared himself for progress—for reform, and a believer in the future. Small souls are

afraid of these things. The droning neighbors cast him out of the little synagogue, which was a sort of combination of school-house and chapel. Some of them would have thrown him over a precipice; but after awhile a few thoughtful fishermen gathered around him; he became a peasant leader, a wayside preacher, a reformer in the state, and a radical in the church. His denials were bold, but his affirmations were bolder. He had contempt for sect, but he loved men. He was unmindful of forms, but anxious for the spirit. He was brave in the presence of dignitaries, gentle toward women and loved children. We know little of what he said, still less of what he did, but he must have lived much. His reasonings were short, but his reason was deep, and before the end of three years he suffered martyrdom, and the pains of death were lit up with the deathless light of pity, as he prayed for his executioners, "Father forgive them, for they know not what they do."

A CALENDAR THAT MIGHT BE.

"I have a plan, girls," said Bertha Dean. "You know we haven't any one of us a dollar or even fifty cents to spend for a Whittier, or Longfellow or a Miss Alcott calendar. Now who wants the very latest out, a new style calendar?"

"I, if it is a pretty one," said Carol. "Where can we get it?" asked Effie.

"Yes, tell us that," said Daisy Leaf.

"Why, I propose," answered Bertha, "that we make one; a sort of scrap-book calendar, and as pretty as we please."

"Or as we are able to make it," suggested Carol. "But we can't paint beautiful pictures on the card."

"Perhaps Miss Merton would paint a brier rose for us," said Effie in a tone of hopeful interest.

"But that wouldn't be doing it all ourselves, and that's what I want," said Bertha. "A *good thought* for every day in the year, as Miss Merton says, is what is needed. It will be real fun to make the selections from books and papers and either cut them out or copy them for our use."

"You are very ingenious, Bertha, but I don't see how you can make a calendar after you find the good thoughts already printed."

"Nor I either yet, that is, not quite," was Bertha's frank reply. "The fact is, I had only just begun to think about it when I first spoke. I must turn the idea over in my mind a good many times, I suppose, before it all comes clear. If you will all help me find suitable selections, verses, mottoes, proverbs, etc., and cut out or print some figures and the names of the months, I think I can manage the rest."

The three girls readily promised their help.

"I can't decide now," said Bertha, "whether to make a little brown paper scrap-book, with spaces for three or four days on a page, or to make twelve sets of tablets, one of thirty-one leaves for January, one of twenty-eight for February, and so on through the year."

"With holes near the top to put a ribbon through?" asked Effie.

"Yes, if I do it that way. Another way might be to make twelve long rolls."

"Twelve rolls! I can't see what you could do with them!" exclaimed Daisy.

A smile of intelligence was on Effie's face as she said, "Oh, I know, you mean a panorama calendar perhaps you'll make, don't you, Bertha?"

"Will think it over and tell you tomorrow. Perhaps some better way will suggest itself."

M. H. G.

THE great man differs from his ordinary relatives in the proportion of his faculties. He has not the gifts alone, is not the sole heir, but he alone has them in such mixture that the world is compelled to recognize them.

w. w.

UNITY AND THE UNIVERSITY.

Editors, Jenkin Lloyd Jones, David Utter, James Vila Blake, William C. Gannett, John C. Learned, Henry M. Simons, Frederick L. Hosmer; Special Editorial Contributors, John R. Effinger, Charles Douglas, Judson Fisher, Edwin E. Chapman, Horace L. Traubel, H. Temps Lyche, Cotta P. Woolley, Emma Buckett Moreau, Ellen T. Leonard, and others; Office Editor, Charles H. Kerr. The editors assume no responsibility for the opinions expressed by correspondents. Communications must be marked with the real name of the writer, though not necessarily for publication.

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Notes from the Field.

Chicago.—The Society for Ethical Culture is to be congratulated in having secured for itself a cozy home for all week day and class work, in the shape of a very pretty little hall, thoroughly furnished with stage, curtains, chairs, table, etc., at No. 45 East Randolph street, opposite Central Music Hall. It is a hall not only well adapted for the educational work, which, under the direction of such a man as Mr. Salter, can scarcely be overestimated in its value, but for other lectures, study-classes and small assemblies, which need a down-town place of meeting. The society will be glad to rent for all such purposes at very reasonable rates.—W. Alex. Johnson, secretary of the Charity Organization, presented most impressively both the needs and methods of the New Charity at All Souls church last Sunday evening. His speech is direct, simple, forceful, and it's a pity that his voice is not heard in some one of the many churches in Chicago every Sunday evening in the year. At the close of the lecture the pastor appealed for friendly visitors to co-operate with Mr. Johnson, and quite a number of ladies responded. This church is to have its holiday merry-making in connection with the rendition of the "Masque of the Year", next Thursday evening.—While *UNITY* is going to press, Messrs. Jones and Blake are off at Grand Rapids, helping Bro. Hugenholtz dedicate the first free Dutch church in America.

From Kansas.—As an outsider I have watched the growth of Unitarianism in the west with much interest. I am very certain, after a review of the situation, that the prospects for your success are encouraging. There are a few bigots in orthodox ranks who are making some noise, and fanatics in the rank and file may be found in goodly number. The trend of religious thought is in the right direction. There are many liberal people even in most of the orthodox churches. Persons change from one church to another, without any question as to their soundness in the faith. A Disciple (vulgarly called Campbellite) of my acquaintance took membership in a staid Presbyterian church without any doctrinal examination. Two ladies, active workers in the same church, on having the prayer book shown them, voted that it ought to be burned, yet they are in full fellowship with the Presbyterian church. I know of one

Disciple church which has one member who has never been immersed; and who will, in all probability, never be; yet she is in "good standing and full fellowship," as church letters say. In the same church is a brother who has doubts about several things in the Old Testament. He is an active worker. No one interferes with his liberty. Now, if there is a people in the world who insist on one accepting the Bible, the whole Bible, and nothing but the Bible, it is the Disciples. Many Baptists believe in open communion, free agency, etc., which was considered to be rank heresy a few decades ago; yet they are not excluded from the fellowship of the church. It is safe to say that there is not an orthodox congregation in all the country that could live twelve months if it preached and enforced the doctrines professed in its creed. In my own parish, there are contributing to my support, Methodist, Baptist, Spiritualist, Advent, Presbyterian, Congregational, Catholic Liberal, Disciple, Infidel, Moralist. That is quite a mixture. It shows that we are getting on to higher grounds. There is need, if you will permit an alien to suggest, of many missionaries of the Liberal faith in the west. I believe that Unitarians occupy the most secure position, and that your attitude toward the great unchurched mass is the best possible. You need simply to place the broad, grand principles of Unitarianism before the people and they will gladly accept them.

J. W. C.

MAPLETON, Kansas.

Philadelphia.—At last we have a woman on the board of education, an innovation to which the Quaker City came slowly but must remain steadfast.

—The *Ledger* calls Henry George an "earnest, honest man".

—The Unitarians are to have a joint service on Christmas day. Dr. Furness will speak in the new church.

—It is rather interesting to see that Mr. Bisbee, Universalist, takes part in the meetings of liberal ministers held Mondays. Ames, Mangasarian and May are there, with others.

—The Camden ladies have had a successful fair in the lecture room of their new building.

—It is noteworthy that with Mr. Chadwick occupying the Spring Garden pulpit to-day (December 19), and Professor Peabody officiating at the First church and Professor Frances Emily White speaking for Mr. Weston, there seems a coincidence of visits for the liberal world. Miss White is the first lady who has formally lectured before the Ethical Culture Society, though the section and business meetings have been made remarkable by the presence and keen wit of certain remarkable women.

H. L. T.

Boston Notes.—It is hoped to continue the theater meetings at the Howard Athenaeum during February and March, only making them even more popular than the late series was made—employing a larger band of musicians to lead chorus singing—allowing fifteen minutes at opening and closing for the familiar hymns, and possibly taking a penny collection. These methods and a very ingenious system of advertising have gathered twelve hundred persons weekly in November and December in the Arch street opera house, Philadelphia, to hear the four most talented Episcopal ministers of that city preach short, vigorous sermons.

—Rev. Stopford Wentworth Brooke will be ordained as pastor of the "First Church in Boston" on Wednesday, Dec. 29.

—After the style of the old anti-slavery fairs in Faneuil Hall, and of the fairs in aid of the sanitary commission, the Massachusetts Female Suffrage Association are now holding an immense bazaar in Music and Bumstead halls. The time seems to have ar-

rived in this state when the advocates of female suffrage feel themselves to be a power and in the ascendancy.

The Boston Society for Ethical Culture will open a series of meetings at Upham's Corner, Winthrop Hall, on Sunday, January 2, at 2 P.M. This society aims directly to impress the young with the value of a good life. Its methods, by song and "character talks", are purely unsectarian. It seeks to answer a want long felt by adults, since no motive but the love of truth and goodness can attract to its services. Mrs. Clara M. Bisbee, who founded the society independently of the ethical movement in New York, claims for her platform a standard of perfect equality between man and woman, with a recognition of the world's great needs in the dress, labor, temperance and tobacco reforms. Her meetings are conducted in the simplest manner possible, and all in attendance, from the Romanist to the Atheist, are made to feel that the world is one large family, striving, through perfection of its parts, for perfection of the whole. Mrs. Bisbee will render her services gratuitously, but will welcome aid towards the payment of current expenses of the society. Address Clark street, Dorchester, Massachusetts.

Iowa City.—A recent lecture visit to this place awakens in us afresh a deep sense of the large amount of work which is done by our outlying parishes for the intellectual as well as spiritual life of the community. Mr. Beavis is making himself felt throughout the city as a man of ideas no less than of devotion. His Religio-Scientific Association, that meets on Sunday evenings, draws an audience of sixty to seventy people, most of them students of the University. He has recently been lecturing on geology before the Chautauqua Circle of the place. The Agassiz Association, one of the best in the country, makes its headquarters at the church, and the boys always enjoy his presence, co-operation and encouragement. The ladies of the parish are very diligent, and, altogether, they are united and hopeful.

Unity Hymns and Chorals.—A new edition of the above has lately been brought out, which offers the book in neat and tasteful cloth covers for the same price as the board covers of the last edition,—35 cents a single copy, and \$25.00 a hundred. Churches wishing to examine the book before ordering can receive a sample copy free upon application.

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